

---

---

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

---

---

VOL. II.]

JANUARY, 1802.

[No. 7.]

---

---

*The REVIEW of times past, and contemplations on future prospects, humbly attempted for general instruction, and to excite pious and useful meditations, &c. : Or, the Editors' New-Year's Gift, to their generous readers.*

[Contin. from Vol. I. p. 250]

REASON was given to man that he might contemplate ; and that by contemplation, he might become wise, useful and happy. The subjects of contemplation, which invite his consideration are numerous, entertaining and important. He may, with great advantage, contemplate himself, his Creator, his word and wondrous works. He may so consider his own ways as to make haste and delay not to keep the commandments of his God. The end of days and years are proper seasons for review and serious consideration. The events of years, prospects for time to come, our own particular state, our progress in knowledge, in virtue or vice, our preparation for the end of time and the commencement of an eternal state, are all subjects of special contemplation upon a New-Year's day. We

VOL. II. No. 7.

will therefore upon this, as a continuation of the Review which we presented to our readers the last New-Year, invite them to a contemplation of these very interesting subjects. We shall begin with some of the events of the last year, in Europe, and with moral observations which they will suggest. We will then contemplate such as respect America, and ourselves more immediately.

At the close of the last year, the pacification of Luneville had left France, Spain and the Batavian republic at full liberty to employ their whole strength in support of the French conquests in Egypt, and against Great-Britain. At the same time the northern coalition was completely formed, and the several princes which had combined were strongly engaged to carry its designs into execution. Britain, therefore, saw all the great powers, and almost the whole maritime force of Europe combined against her. The aspects of providence with respect to her were indeed gloomy and alarming. She was under the necessity of submitting either to such terms of peace, as her haughty enemy should please

to dictate, or to continue the war, until his disposition should be more amicable and conciliatory. She magnanimously determined on the latter. The armies of France were numerous and powerful. They were stimulated to action by the thirst of glory and an implacable spirit of revenge. The greatest exertions were made to reinforce her armies in Egypt, and to be prepared for a descent on Great-Britain. At the same time, the northern powers were with expedition, firmness and unanimity, preparing for their own defence and to carry into immediate effect the designs of the coalition. Britain, with a vigor and dispatch which such a crisis demanded, prepared to defend herself at home, and to annoy the enemy abroad. Early in the spring a powerful armament was sent into the Baltic. Two great events, under the divine superintendence, soon took place, which changed the whole aspect of affairs in the north.

On the 23d of March, 1801, Paul, emperor of all the Russias, the leader, most engaged and powerful prince in the coalition, was no more. Alexander, a prince of a better mind, and different politics, ascended the Imperial throne. A few days after, April 2d, Lord Nelson, in a most dreadful action of four hours, destroyed the fleet of Denmark, lying before Copenhagen, and having made himself master of the harbour, the capital of the nation lay at his mercy. These great and unexpected events broke the northern coalition. The Danes, to save their capital, agreed upon an armistice which has not been broken. By treaty, the difficulties subsisting between Great-Britain and Russia, were soon after amicably adjusted.\*

\* June 17th, 1801.

Nearly at the same time, when these events took place in Europe, Lord Keith, with a powerful fleet and a large body of troops, appeared near Alexandria in Egypt. Early in the month of March, general Abercrombie landed the army under his command in Egypt. The French, having collected their troops from Cairo and other parts of the country, on the 21st of March, made a well-directed, furious and persevering attack upon the British army. After a long and hard fought battle, in which great generalship, exertion and heroism had been displayed by the respective armies, and great losses in officers and men had been sustained by both, victory declared in favor of the English. The consequences were fatal to the interests of France in Egypt. Great exertions were made by the French people to reinforce their armies in that country, but the great superiority of the British navy rendered it impracticable. By the same means, the English were enabled to reinforce their army from all quarters, and, it seems, finally have captivated and brought off the whole French army. Such is the naval force of Britain that she has been able to defeat her enemies in the Baltic, to send a powerful armament into Egypt, and at the same time to blockade the principal ports of France, Spain and Holland; and to prevent any attempts of the enemy upon her own coasts. These events have finally terminated in preliminaries of peace, between the British and French nations. By these a foundation is, probably, laid for the pacification of all Europe, by a definitive treaty. This will be another great and most desirable event.

While these things have been accomplishing, and preparing the

way for a general pacification, considerable progress has been made in carrying into execution the articles of the treaty of Luneville and France, Germany and Italy appear to have been progressing toward a state of rest.

Another event which claims special notice, and was probably an article of that treaty, is the re-establishment of Popery in France, Italy, and some other parts, even with a numerous train of Jesuits, an order so mischievous, so repugnant to the liberty and happiness of mankind, as, many years since, to have been suppressed in all the Roman Catholic countries. As the pope nevertheless is divested of temporal dominion, and his revenues in a manner annihilated, he must be considered as in a manner fallen. His power is circumscribed, his influence is exceedingly diminished, and his very existence is dependent on the precarious will and convenience of the first consul of France, or of other despots, who may succeed him, in the government of France and Italy.

While popery is so weakened and fallen, the Turkish empire seems to be exceedingly rent and broken, by numerous internal factions and rebellions, and rapidly hastening to a total dissolution. These are some of the principal events of the last year, which merit our notice, in Europe and other foreign parts.

These events, viewed in their connection with the extensive and bloody war which they have terminated, with the views with which it was undertaken and the manner in which it has ended, will afford many interesting observations. They afford the most demonstrative evidence, *That the Most High ruleth in the kingdoms of men, and giveth them to whomsoever he will :*

That in the course of his providence, for their correction, and the accomplishment of his own wise and holy purposes, he often *setteth up over them the basest of men* : That, in a most wonderful manner, *he disappointeth the devices of the crafty and carrieth the counsel of the forward headlong\**. Never, perhaps, was this in any instance more strikingly exemplified than in the progress and termination of the late European war. Not a single design has been answered, for which any of the belligerent powers professedly began it. The emperor of Germany and the king of Prussia embarked in it to assist and save the king of France, and to humble his rebellious subjects. From the high tone with which the duke of Brunswick began his operations, it appeared that he expected soon to be at Paris, and set the king and royal family at liberty ; and that if any opposition should be made, he should triumphantly mark his route with blood and carnage. But instead of this expected triumph, the combined armies were obliged to retire with great loss and shame. The king of Prussia, to save himself, soon withdrew from the war. The opposition which had been made, inflamed the French people, and instead of giving any relief to the king and royal family, precipitated their destruction. The emperor of Germany, with all the assistance of his allies, has been unable to defend himself, and has been obliged to submit to the humiliating terms of a great diminution of his empire. England and Spain embarked in the war to support monarchy in France, and to preserve the balance of Europe ; but they effected neither. Spain

\* Job v. 12, 13.

was obliged to make peace with France and even to unite with her in the war, against other nations, to prevent her own ruin, by the power and intrigue of the French people. Great-Britain, though she hath exhibited great prowess and performed wonders on the seas, hath gained nothing sufficient to indemnify her for the war. She has had hard labor and been put to an immense expense to defend her dominions, and maintain her extensive commerce. France commenced the war for the destruction of kings and despotism, and to restore to the French people the rights of men, and equal liberty. But after all her brilliant victories and success upon the land, the war has terminated in an usurper and despot; who has the lives, property and liberties of the nation more entirely at his disposal, than any monarch, who has ever sat upon the throne of France. Tho' she hath extended her territory, yet millions of her inhabitants have been sacrificed, some of her most ancient and renowned cities have been destroyed, her navy and commerce ruined, and the nation involved in an enormous debt. With respect to those bloody men who were the principal leaders of the first revolutions, God hath, in a manner no less wonderful, disappointed their designs, and righteously rewarded them according to their works. They fought their own aggrandizement, and the accomplishment of their own selfish and party schemes, and successively lost their heads, in their unprincipled career. While like wicked Haman they were climbing for glory, they came to that ruin which they had projected for others. Thus *God taketh the wise in their own craftiness.*

Further, it was the design of

the first revolutionists to abolish the sabbath, all public worship, and the Christian religion, in the French nation. But even in this their designs have been equally frustrated. It is now found necessary, after the boasted age of reason, after all the light of philosophism and illuminatism, that France should have a religion. Its re-establishment, by the first consul, is indeed remarkable; and that he should hold the right of the former monarchs of France, of presenting persons to all ecclesiastical livings; and that the pope is to do his pleasure in approving and consecrating them to office. The aid of religion is necessary for the order and happiness of a people, even under a despotic government. Much less can any people be free, and happy under milder forms of government, without Christian morals. Further, a review of the war naturally leads us to reflect on the terribleness of the divine chastisements, and what reason all men and kingdoms have to fear before God. He corrects like himself, and is known by the judgments which he executeth. When he assumes the rod, *whets his glittering sword and his hand takes hold on judgment, he will render vengeance to his enemies and reward them that hate him\**. He does not barely correct individuals, particular cities and nations, but a world of sinners. How have Europe and the four quarters of the earth, in the late war, trembled at his rebuke? How have the nations melted like wax before him? How have cities and kingdoms been shaken and overthrown? How have millions been swept from the earth? How have they died in a moment, in the very glory of life? What a

\* Deuteronomy xxxii. 41.



large proportion of the earth hath been filled with blood and carnage, distress and mourning? Hath not God made his *arrows drunk with blood, and hath not his sword devoured flesh*? Has not this been a righteous retaliation of the wickedness of the kings, courts, and people of Europe? Of the Roman Catholics and Turks? Has it not been a faithful accomplishment of the divine threatenings? They have wonderfully apostatized from God, been leaders in infidelity and debauchery, countenanced philosophism, deceit and corruption; and exalted themselves above God. How righteous has he therefore been in causing their wickedness to shake their thrones, depopulate and impoverish their kingdoms, and to make their subjects miserable? How righteous and how conformable to the threatenings of his word, that he should give to the Roman Catholics and the Turks, those implacable enemies, blood to drink? God hath not only shown his great power, justice, and hatred of sin, but his truth and veracity, and the uniformity of his providence in punishing the great apostacies of mankind. He punished the wickedness of the old world with an universal deluge: Of Sodom and Gomorrah with a total overthrow, by a storm of fire and brimstone from heaven: Of the Canaanites by a general extirpation: Of his own covenant people by the Babylonian and Roman captivities and dispersions: Of the Christian church by the Turks, Goths, Vandals and other barbarous nations. The great apostacy of Europe he hath punished with the late horrible war. Thus he fills the earth with his glory, and causes the wrath of man to praise him. Thus he warns all the nations of mankind that if they

will do the works of apostates, they shall also be partakers of their plagues. He teacheth by his providence as well as word that obedience is the only way of safety, and that righteousness exalteth a nation.

But how should we rejoice, that God for a moment is suspending his awful chastisements? That this dreadful war is terminated? That peace, with her olive branch, once more gives rest to Europe? O how do we rejoice for the sake of human nature, that the flow of human blood is stopped? That the doors of doleful prisons are opened to the captives, and that the distresses of millions are relieved? That thousands are returning from captivity and the horrors of war, to the bosoms of their respective countries, and to the embraces of parents and friends? What matter of joy, that millions to whom there was no safety when they went out or when they came in, when they lay down or when they rose up, may now repose themselves in peace? But how should we rejoice more especially for the sake of our fellow-Christians, our brethren in Christ Jesus, that their distresses are relieved and their condition meliorated? That they may enjoy sabbaths and ordinances in peace, and serve the Lord without fear and distraction? That the means of communication with each other, for the purposes of information, mutual quickening and joy, and for concerting the great interests of their common Saviour will be more facile, safe and expeditious? That this will afford happy advantages for the spread of the gospel, for extending the knowledge, kingdom and glory of the Redeemer to the most distant parts of the earth? In these we will rejoice. O sweet benign peace, great nurse of science,

commerce, wealth, religion and public happiness, with what joy do we hail thee to our tumultuous world? To Europe, and especially to the land of our forefather's sepulchres? With what cordiality do we congratulate the millions of Europe, and especially our brethren in Christ Jesus, on this auspicious event? How does it enliven the joys of this New-Year? Our animated thanksgivings shall ascend with theirs to his throne, who maketh wars to cease unto the end of the earth, and maketh peace in his high places. From past experience may they learn the madness of war, cultivate the arts of peace, obediently and thankfully improve its inestimable blessings.

From a contemplation of foreign events let us return home, and review those of our own country. The events of the year in America have been peculiarly expressive of the divine patience and beneficence. The very providential arrival of the American squadron in the Mediterranean, while the ships of the Tripolitans lay at Gibraltar, the blockade and total defeat of that armament without the firing of a gun, the preservation of hundreds of our countrymen from the most dreadful captivity and servitude, and the retaining of so much American property as was secured by that event, merit our notice and praise. The ratification of the treaty with France, the peace we have enjoyed the past year with foreign kingdoms, and with the wild men of the American forests, and that there have been no insurrections among ourselves, challenge our religious acknowledgments. That general health and plenty have pervaded our villages, cities and states; and especially, that our churches have had rest and been edified, and that in some places

the word and ordinances have been attended with unusual success, are further manifestations of the divine beneficence. The flourishing state of our schools, and especially of the college in this State, the application and good order of the students and the increase of their numbers are worthy of notice\*. How numerous, great and extensive have been the public blessings of the past year? With what propriety may America adopt the language of the psalmist? *Praise the Lord, O Jerusalem; praise thy God O Zion, For he hath strengthened the bars of thy gates: He hath blessed thy children within thee. He maketh peace in thy borders and filleth thee with the finest of the wheat.*†

But to make these contemplations still more interesting let every one review the past year with respect to himself. I, let each one say, have lived another year, crowned with mercy and loving-kindness. I have enjoyed all this national good, with countless personal and domestic blessings! What have I rendered, and what am I rendering to the Lord for all these benefits? Has all this good led me to repentance? Has it filled my heart with gratitude and my lips with praise? Or do I live in ingratitude, *and after my hardness and impenitent heart treasure up unto myself wrath against the day of wrath, and revelation of the righteous judgment of God?*‡

Let the professor say, I have sworn allegiance to my Lord, his vows are upon me, and I cannot go back! Have I lived the life of a Christian the year past? Have I

\* A large beautiful college has been erected the last year; and in five years the number of students has increased about one hundred.

† Psalm cxlvii. 12, 13, 14.

‡ Rom. ii. 4, 5.

paid unto the Lord my vows ? What have I done more than others ? Have I grown in grace and in knowledge, in faith, in patience, in contentment hope and joy ? Have I visited the fatherless and the widows, in their affliction, and kept myself unspotted from the world ? Have I wrought righteousness, dispersed abroad and given to the poor ? Have I loved the church of God, and exerted myself for the furtherance of the gospel ? Have I made some advancement indeed, in the habits of piety and righteousness ? And are my desires and resolutions to be the Lord's more ardent, constant and fixed ? Can I review the year with a humble hope, and the pleasing satisfaction that these have been the happy labors and fruits of it ? Or am I, O unhappy soul, like the professors of Sardis dead while I have a name to live ? Am I not among the foolish virgins who, when they that are ready shall enter in, and the door shall be shut, shall stand without and find no admittance to the wedding ?

Let the impenitent sinner say I have spent another year in sin. My long suffering Creator has kept me another year from the dark grave and the quenchless flame, while many other wicked persons are gone into them. He hath loaded me with his benefits, but I have abused all his goodness, and have apparently been living to fill up the measure of my sin. The score of my guilt is far greater than when I began the last year ; my wicked habits are more strong and fixed, I am more like the Ethiopian who cannot change his skin, and like the leopard whose spots can never be washed away, than I ever was at any period of my life before. I never before appeared so like a vessel fitted to destruction. This

year it may be said to me, *thou shalt die*. And art not thou alarmed, O my soul ! Shall I continue in sin until I lie down in sorrow ? O let me escape for my life ! Let me fly, without a moment's delay, as the man-slayer to the city of his refuge, and as the dove to her windows, to lay hold on the hope set before me !

But what are the prospects before us ? Look forward and you will see, in the present year, many barren trees cut down, the hopes of many hypocrites perishing, and like the giving up of the ghost. Many who fare sumptuously every day will die, be buried, and lift up their eyes in torments. Many of God's chosen ones will rest from their labors and be carried, like the pious beggar into Abraham's bosom. Yes, among one or other of these numbers, may, probably, be seen some of the Editors, and many of their readers. Shall we then be idle ? Does it not behove us to work while the day lasteth ?

So far as we can understand the signs of the times, the days which are to come will be days of trouble. Iniquity remarkably abounds, and the love of many waxeth cold. New, strange and licentious doctrines almost every where are broached ; and God will visit for these things. The man of sin, though supported by consuls and kings, must totally fall ; the Turkish empire must be broken, and the long arrears of blood must be paid. Though there may be a short calm, the storm will be gathering, and the earth will yet be more terribly shaken. While therefore we behold the tumult of the people, the violence and changes which are in the earth, and the mutability of all human things, let us the more rejoice that there is a throne and kingdom which cannot be shaken ; a city wherein dwell

ieth righteousness. With what solicitude and perseverance should we seek an inheritance and settlement in that blessed country, that in our appointed time we may fly away and enjoy everlasting rest!

*Reflections of the Editors on the commencement of a New-Year; and a serious address to their readers.*

**H**OW momentary are the days of man? Are they not swifter than a post? Rapid as the eagle's flight when she hasteth to the prey? How soon has ever-fleeting time terminated another important portion of our lives, and borne us on to the commencement of a New-Year? Yes, solemn momentous thought! We are advanced one year further towards that awful period when we shall write and speak no more! When we shall make our bed in the dust; stand before the judgment seat of Christ, and render an account of ourselves, and of our ministry! How we have watched, labored and prayed for the souls committed to our pastoral care!—With what views and desires we and our correspondents have written and published for our readers! And how we have conducted ourselves towards God and men, in every period, relation and condition of life! With what seriousness, O our souls, should we review the years which are past?—With what shame and penitence for past sins and unprofitableness?—With what gratitude and praise for the patience and goodness which our common Father hath exercised towards us? And with what solemn attention and impartiality should we examine ourselves with respect to our preparation for that most awful moment, on which we have been meditating, when time with

us shall be no more? How great and momentous are the events of a single year? What changes are made in individuals, in families, in our churches, and congregations? How many countenances hath God changed and how many people of every sex and age hath he sent away, in the course of the last year? How have we followed the young, the gay, and the thoughtless, the man of mature age, the grey headed and the babe to the grave? Nay, how many pious brethren with whom we went to the house of God in company, met at the table of our common Lord, and with whom we took sweet counsel together, have exchanged worlds, and winged their flight from this strange land to the Father's house? Yes, how many of our respective hearers are gone before us to judgment, and are witnessing for, or against us, in the eternal world? What numbers of our readers, in the past year, have been unalterably fixed with them, in the same everlasting state? View them, O our souls, rejoicing in the paradise of God, or sinking in the abyss of woe. Hear how they sing, or mourn! How are they gone, forever gone, from the instructive, warning and comforting voice of the gospel? How are our hearers and readers constantly going into the grave? How is their harvest passing away and summer ending, from week to week, from month to month, and year to year? Should not these contemplations and views awake all the solicitude and energies of our souls, and impel us to do whatever our hand findeth to do, with all our might, for them as well as for ourselves? How solemn and momentous is the work of the evangelical ministry? How dreadful must sloth and unfaithfulness be in this divine service! What



supplies of grace, what abundant watchfulness and prayer are necessary, that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God? What occasion have we to address all good people in the language of the Apostle, *Brethren, pray for us.*

While we contemplate, that God hath counted us faithful, putting us into the ministry; and that notwithstanding our great unprofitableness and ill-desert, we, through strength obtained from him, continue unto the present time, and may once more congratulate our readers on their entrance upon another year, we confess, that we have reason to be filled with holy admiration and astonishment, at the distinguishing forbearance and goodness of God toward us. Especially, when we consider the advanced period of life to which some of us have arrived, and how many much younger than ourselves, and some who were eminent for genius, literature, piety and usefulness have been dismissed, the last year, from their labors,\* it serves further to enhance the riches of the divine patience, and to exalt our ideas of the divine beneficence. That we have been thus distinguished, is to be resolved wholly into the mere sovereign goodness of God. *Even so, Father, for so it seemed good in thy sight.† Not unto us, not unto us, O Lord, but to thy name, be all the glory.‡* That the people of our respective charges behold their teachers, that they are not in sackcloth and widowhood: That they

enjoy general health and peace among themselves; and that mutual esteem and friendship subsist between them and us, challenge our grateful notice. All the success we have had in our ministry, in the quickening, edification, comfort and joy of our hearers; all the enlargement and spiritual pleasure we have experienced in the duties of our office, and in the duties of religion, in the closet, in the family, and in the house of God, are further arguments of wonder and praise. The success of this magazine, the pleasure we have in contemplating the great things which God has done for his churches, in publishing them, and in communicating a variety of instruction to so many thousands of readers; that they might participate in our pleasures, be with us mutually quickened and animated, and unite their joys and thanksgivings with ours, demand our praise. Indeed, whatever blessings we enjoy ourselves, whatever instruction, quickening, comfort and joy, we have been instrumental of communicating to others, or what ever good we have been enabled to do to individuals, or to any part of God's great and holy kingdom, increaseth the countless obligations we are under to be the Lord's, and constantly to glorify him in our bodies, and in our spirits which are his. These are all blessings which flow forth from his sovereign goodness and triumph over all the ill-desert and baseness of men. They proclaim the immense excellency and glory of his nature, and his worthiness of universal praise. Do not our hearts burn within us while we thus contemplate his beneficence and glory? Can we thus behold him and not love him? And not desire to praise and enjoy him? *We will therefore bless the Lord at all times;*

\* Dr. Jonathan Edwards, President of Union-College, who died on the 1st of August last, was distinguished in all the particulars above mentioned.

† Matth. xi. 26.

‡ Psalm cxv. 1.

*his praise shall continually be in our mouth. Bless the Lord, O our souls, and all that is within us, bless his holy name. Bless the Lord, O our souls, and forget not all his benefits.*

Thus we wish to praise the Lord, for all his patience, long-suffering and goodness to us, to the church, and the whole human race. *O that men would praise the Lord, for his goodness, and for his wonderful works to the children of men!* We wish our readers, our correspondents, and all who love the name of our God would unite with us, in offering all thanksgiving, and blessing and glory unto him for his own glorious perfections, and for his goodness to us, to them, to the churches of Christ in this State, in all the United States, and to the church universal. The more we love and praise God for his excellent greatness and mighty acts on the commencement of this New-Year, the more gratefully we recount the mercies of the last, and of all the past years of our lives, and the more powerfully we are led to repentance by them, the more eminently shall we begin the year with God, the more acceptable shall we be in his sight, and the more profitable shall we be to ourselves and others. In just such proportion as we begin our days and years with gratitude and praise, shall we be employed in the business, and enjoy the blessedness of Heaven. In the same proportion shall we be prepared to bid adieu to days and years, and to begin the more sublime and perfect services of the celestial city. We therefore beseech our readers to accept it as the best pledge of our brotherly affection, and as an additional effort to all our former attempts to do them good, that while we congratulate them on all the happy circumstances of the New-

Year, we also invite and stimulate them to this noble and angelic employment. *It is good to sing praises unto our God, it is pleasant, and praise is comely for the upright.*

Further to warm our own and your hearts, and to raise them to the highest elevations of gratitude and praise, let it be considered that every moment we live, every breath we draw, the health of our countenance, the length of our days, our friends and all our comforts of every kind are his sovereign gifts, and flow from this uncreated infinite fountain of good. *In him we live, and move, and have our being. Of him, and through him, and to him are all things.* To whom then, but to him shall all creatures in heaven, and on earth ascribe *glory and dominion forever?* All the intelligence, holiness and happiness of saints and angels in heaven, all the life, reason, beauty, natural and moral good on earth and in the seas are an emanation from him? He hath filled them both with his riches. Jesus Christ that unspeakable gift, all the pardons, peace, comfort and joys of the saved, in time and in eternity are the effects of his love. What exalted ideas must these views give us of the divine fulness, beneficence and glory? But should we proceed in our contemplations, and view all this communicated good, but as a spark to the sun, or a drop to the ocean, when compared with the essential infinite goodness of his nature, it must still, beyond all calculation exalt our conceptions of his glory, and worthiness to be praised.

His goodness as it respects men is rendered still more affecting and wonderful, from a consideration of their exceeding sinfulness. The sins of every man exceed all comprehension, both as to number and magnitude. *Who can understand*

*his errors?* The sins of wicked men are numerous as their thoughts and actions. The sins of many of them are enormous and heaven-daring. Thefts, perjuries, murders, blasphemies and all abominable iniquities are found in their skirts; yet God hath patience with them, and from year to year, loads them with his benefits. If the sins of individuals are numerous and great beyond conception, how much more so are the sins of great bodies of men? Of cities, nations, and the whole world of mankind? Could the curtain be drawn, and the wickedness of one great city, only for one day be brought into view, as God sees it, how would it astonish all the living? But the sins of the whole world are all naked and open to the divine view, yet he hath patience and fills the earth with his riches. The sins of his own people are many and attended with great aggravations, yet he pardons them, will never leave nor forsake them. By no means. He will be their God, and cause them to inherit all things. O sovereign, triumphant, surprising goodness of God! Can we thus contemplate him, and not love and obey him with all the strength and desire of our souls? And not adore and bless his name forever? Can we view him ruling over all, doing good to all, and reigning forever, and not with united love, gratitude and joy, sing with the hosts of heaven, *Amen, Alleluia!*

Further, if possible, to inflame our own and your love and gratitude, and to awaken all our hearts to praise and obedience, let us contemplate the goodness of our common Benefactor, the last year, notwithstanding all our public and private offences, to the American States, to this State, and to us in particular. What distinguishing

blessings have we enjoyed in the health, peace, plenty, civil and religious privileges experienced by the nation in general, and by this State in particular? In the continuation of the important lives and usefulness of our governor and council! Of our senators and representatives in the national congress, and of the judges of our courts? That they are all living to participate with us in the joys of the New-Year? That among the numerous clergy of this State there have been but two instances of death? \* That the liberality of the good people of this State, hath abounded towards their brethren in the New-settlements, and towards the Pagans of America, beyond all former precedent? That the divine smiles have attended the Missionary Society and that the preaching of the Missionaries has been attended with such happy effects? That the legislature continue to countenance our charitable designs? That the Missionary spirit, in Europe and America, continues; that the number of missions is annually increasing, and the door of faith and salvation appears to be opening more extensively to the Heathen both on the continents, and on the islands in the sea. Besides, several of our churches in this State, in the New-Settlements, and in the sister States have experienced a time of refreshing from the presence of the Lord. Their numbers, zeal, beauty and order have been happily increased. Numbers of our hearers and readers have, probably, been born and adopted into the family of heaven, and begun to live to God. Some have experienced the fresh anointings of the spirit, and been filled

---

\* The Rev. Mr. Langdon of Danbury, and the Rev. Mr. Thompson of Montville.

with hope and joy. Others have made progress in the divine life and all the habits of grace are more confirmed, and all the fruits of their righteousness increased. What immense blessings are these to enkindle our love, and awake our praise? Faith indeed may look forward to the glorious days when all God's people shall be righteous, when every destroyer shall be cut off from his holy mountain, and the whole earth be filled with the knowledge and glory of the Lord. Nay, it may look further still, and contemplate that plenitude and eternity of happiness which the saved shall enjoy in his presence, and further see his glory and worthiness to be praised. In these most comprehensive views which we are able to obtain of the glorious Jehovah, let us unite now and eternally to praise him. Sing forth the honor of his name and make his praise glorious. Live as well as speak his praises.

Praise him with the united and supreme affections of your souls. Praise him with the voice of your lips. Talk of his mighty acts, and of the glorious majesty of his kingdom. Praise him by an imitation of his goodness; doing good to all men as ye have opportunity, and especially to the household of faith: By loving the mount Zion which he hath loved; by the most spirited and persevering exertions, the most fervent and abundant prayers for the furtherance of the gospel, and its greater prosperity. Praise him by an universal obedience to his commandments in all your relations and in all conditions: By serious contemplations upon the vanity of man, and the exceeding mutability and uncertainty of all human things; and on what may be the events of the year which we have now begun: That this year

you may die, or your dearest enjoyments may be removed into darkness and silence; and that great changes may be made in the church of God. In these views praise him, by numbering your days in such a manner as to apply them all to wisdom. Praise him by an unreserved submission to his will with respect to all events, whether prosperity or affliction, life or death be appointed unto you. By an holy confidence in the divine power and goodness to support you under all your labors and trials, and to prepare you for all events. By this practice of piety and righteousness, and by these exercises of faith, submission and hope, wait all the days of your appointed time until your change shall come. By thus offering praise you will glorify God. For you to live will be Christ; and if you shall die in this, or any future year it will be your eternal gain. Then, when Jesus shall say, *Surely I come quickly*, you will be prepared, in the language of the church, to re-echo to the solemn words, *Amen. Even so come Lord Jesus.*

—

*On the person of Jesus Christ.*

**D**ID the human soul of our Lord Jesus Christ exist before his incarnation?

Christ is the author of salvation for our world,—the object of the Christian faith. It is important to obtain just ideas of his perfections, that we may exercise suitable affections towards him. If our views are false, we must of course have an erroneous faith, and erroneous affections. And as error produces error, it will have a pernicious influence, and may endanger our salvation. For these reasons, the holy scriptures have very particularly revealed to us the per-



son and character of Christ. All questions which respect him are important, and, among others, the present is not the least worthy of attention.

It is believed, for the following reasons, that the human soul of Christ did not exist before his incarnation.

1. Christ Jesus is a perfect man, possessing all the qualities of a man in union with his divine nature. This is granted in the question; but if it were not granted, it is evident from the holy scriptures. Moses speaks of him as man, when he says, "The Lord thy God will raise up unto thee a prophet, from the midst of thy brethren, like unto me." Isaiah predicts, that he would be a man of sorrows, and acquainted with grief. Paul calls him The man Christ Jesus; and tells us that he took not on him the nature of angels; but the seed of Abraham, and that it behoved him in all things to be made like unto his brethren. He often called himself The Son of Man; and his appearance in his birth, life, sufferings and death, as related by the evangelists, declare him man. There is all the evidence of his being man that there is that any inhabitant of this world is a man. Therefore, unless there is something in the scriptures to the contrary, we have no reason to suspect, but that his human soul and body began their existence, as to time, in the same relation to each other, as the souls and bodies of other men.

2. The præ-existence of the souls of men in general to their bodies is without evidence either from scripture or reason; and to believe it without evidence is absurd. Reason and scripture both contradict the supposition. The intellectual improvements of chil-

dren, from infancy to maturity, are from a state of perfect ignorance, to a good degree of understanding, by a regular and gradual progress; and the appearance entirely corresponds with the idea, that the soul began its existence no earlier than the body. It proves that it did not before this begin its existence as a soul—an intelligent nature, capable of intellectual improvements; for it is manifest, that no such improvements have been made. The scriptures do also support this idea. They teach us that men shall be judged according to the deeds done here in the body. But if souls existed before their bodies, and were intelligent beings, they were virtuous or vicious—were moral and accountable agents, and of course amenable for other things than the deeds done here in the body; and therefore at the last day, merely these deeds, would not be the righteous ground of rendering judgment. Besides, men are conscious to themselves of nothing before their residence in the body: Which appears worthy of notice in determining the question, as it respects men in general. Therefore since men are not conscious of any pre-existent state of their souls, and there is nothing done before their union with bodies either virtuous or vicious, which is to come into judgment, it does not appear, that there are any ends to be answered by such pre-existence, which goes far to convince a rational mind, that there is no such thing.—Further; The scriptures assert that Adam begat a son in his own likeness, after his image, and called his name Seth. This imports, that according to a divine constitution, Adam was the cause of his existence. But the body alone was not Seth, and was not the principal thing belonging

to him in which he was in the image of his father. His soul—his superior part was also in Adam's likeness and seems to have been the chief, or only thing intended in the expression. He was therefore equally the father of both. This instance will doubtless apply to his posterity in general. Thus we have no evidence of the pre-existence of souls to their bodies in ordinary cases, many considerations contradict the supposition, and it is reasonable to conclude that there was no such pre-existence.

3. If the souls of men in general begin their existence with their bodies, we have reason to believe this of the souls of all men, and of the human soul of Jesus Christ, as well as of any other man, unless there is some evidence, that in this respect, he is an exception from the general constitution of God in this matter. But what evidence have we of any such exception? It is true that the man Christ Jesus was conceived in the womb of the virgin, in a supernatural manner that he might be perfectly holy and without original taint. But it does not appear but that his existence as a creature began and was bro't to perfection, in all other respects, according to the usual course of nature. His human soul and body were subject to all our infirmities which are not of a moral kind. The idea of the pre-existence of his soul is very inconsistent with the history of his appearance in his infancy and childhood, as it is given us by the evangelists. Had he appeared with all the acquirements of four thousand years spent in the presence of God in glory, even from the creation of the world, he would have astonished the world in his infancy, unless he either lost or dissembled his attainments. But no such thing is

recorded of him. It is only said, the child grew, and waxed strong in the Spirit, and the grace of God was upon him,—and he increased in wisdom, and stature, and in favor with God and man. This suggests, that in early life, like other pious and diligent children, he made a progressive, tho' more rapid increase in wisdom and understanding; so that at the age of twelve years he could understand, and propose pertinent questions to the Jewish doctors. And the reason for this uncommon improvement is given, 'The grace of God was upon him.'

4. The scriptures acquaint us with the reasons, why it was necessary, that Christ should assume humanity. The reasons they assign are sufficient; and we have no right to suppose any others beyond what are written. The scriptures are our only rule in matters of faith, and especially respecting the person and offices of Christ. I know of no reasons which they assign for his taking upon him the nature of man except the following, That by his obedience and sufferings he might furnish a complete redemption for our sinful race and know how by sympathy to succour the tempted; that he might be our example on earth, our judge at the last day, and the visible head of the church in glory. The whole history of Christ, all that is said of him by the Prophets, Evangelists and Apostles, it is conceived, give us no account of any thing that he has done, or is to do in the human nature, or which requires humanity, except the above. Neither of these required the pre-existence of his human soul. Those expiatory sufferings, by which he made atonement for sin, did not commence till his incarnation. It was after he took upon

him the form of a servant, that he became obedient unto death for our justification; and it was after he had offered his vicarious sacrifice for sins, that he sat down on the right hand of God, as the visible head of his church, awaiting the subjection of his enemies. Therefore, so far as appears, the only things for which the scriptures tell us his humanity was necessary, are subsequent to his incarnation; and so did not require the pre-existence of his human soul.

5. It is presumed that the history of Christ's incarnation never suggested the idea of the pre-existence of his human soul. It was probably invented to support some favorite system; and being adopted, the scriptures were narrowly searched for something to support it. A number of texts and expressions have been adduced; but none of them require the construction that has been imposed upon them for this purpose. Some of them require a very different one to be consistent with themselves, and all to be consistent with the general tenor of the scriptures on this subject, which it is believed has been already stated. These passages are few, and the principal ones will now be noticed.

One passage that is bro't to prove that the human soul of Christ existed before he came in the flesh is Philip. ii. 6—10. "Who being in the form of God, tho't it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name: that

at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth."—It is said that this passage must refer only to the human soul of Christ, because his divine nature could not be humbled and die; and that it refers to his human soul in a pre-existent state, when it was in the form of God; and that it must have been originally in an exalted state, or it could not properly be said to have been humbled, and to have taken the form of a servant; and that his divine nature could not have been exalted in consequence of his humiliation, because it was always infinitely exalted.

That this objection may be answered, it is necessary to premise, that the scriptures do not speak of the divinity and humanity of Christ as two persons, but as two natures combined in one person. But the objection considers these natures as two persons, and derives all its apparent force from that consideration. The objection is at once removed, by admitting the scriptural idea, that *the second person in the sacred Trinity has assumed humanity, and is one person still*. He humbled himself by condescending to take upon him the subordinate office of a Mediator between God and sinners, by veiling his divinity for a while with humanity in the sight of creatures, by placing himself in the form of a servant, by obeying as one subject to law, and at length offering himself up as a sacrifice for sin. All which was wro't in his own person, as God and man united. This person was afterwards exalted. His divinity was no longer shrouded by his humanity. It became manifest that in him dwelleth all the fulness of the Godhead bodily. His humiliation and sufferings had laid the

foundation for the whole of his own glory, in the office he had undertaken, as Mediator and King in Zion, and for a more transcendent manifestation of divine glory than creatures had ever before seen; for the display of those perfections of wisdom, justice, mercy and faithfulness, which distinguish the gospel dispensation above all the known works of God. God was manifest in the flesh, and seen of angels in this advanced glory, in consequence of his mediatorial work. And as Mediator, he is highly exalted and made head over all things to the church, whether they be things in heaven, or things in earth, or things under the earth, that under his direction they may contribute to his kingdom of grace. And in this, as the brightness of the Father's glory, and the express image of his person, he exhibits his perfections before angels and men.

But if this passage, as is objected, related only to the human soul of Christ, as distinct from his divine nature, could it be said to have been in the form of God? Would it not have been pride, arrogance and blasphemy to have claimed equality with God? Was it no more than man that was humbled? Did humanity only complete the great vicarious atonement which furnishes salvation for a world of sinners? And is it to humanity only that every knee shall bow in heaven and earth and under the earth? But this is the construction that must be put upon it, to make it support the pre-existence of his human soul.—Besides, on the supposition that this was spoken only of the human nature of our Lord, it would overthrow itself. It exhibits not an human, nor an angelic nature, but one unspeakably above them both. It would

inevitably lead us to conclude that he never became man, but only a super angelic nature incarnate. And the equality with God, ascribed to this created nature, would on Arian principles supersede the necessity of a union with the uncreated Deity; and so carry us the whole length of that dangerous heresy. This construction of the passage goes to the denial both of his divinity and humanity, and is equally inconsistent with the whole tenor of the scriptures, and the scheme which it is brought to support.

In answering the construction imposed upon this passage, an answer is also furnished to a similar one, put upon John xvii. 5. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." And to a like construction upon 2 Cor. viii. 9. "For ye know the grace of our Lord Jesus Christ, that tho' he was rich, yet he became poor." And upon John vi. 38. "I came down from heaven." The idea that the two natures of Christ constitute but one person, removes all objections, that are grounded upon any texts, which represent him in a state of humiliation.

It has been objected, that Christ often rendered himself visible before his incarnation, and therefore his human soul must then have existed; for God is invisible. It may be replied, that so also is the soul of man. It must have been as great a miracle for his soul to have become visible, supposing it existed, as for his divine nature to have produced a visible shape, or the symbol of his presence. These appearances would sooner favor the pre-existence of a body, that is by nature visible, than of a soul. Therefore they must have



been the effect of omnipotence, and the only reality in them was divine. Agreeable to Genesis xvii. 1. "The Lord appeared to Abraham and said I am the Almighty God." Rev. iii. 14. "The beginning of the creation of God." This is spoken of Christ. It is objected that it means, that the human soul of Christ was the first thing which God created. The original word for *beginning* is *Archē*, which indifferently signifies the *beginning* or the *chief* and is used in both senses in the Greek testament; and it may either import that the second person in the sacred trinity was the creator of the universe, which is a truth supported by other scriptures; or that Christ in both natures is chief or head over all things to the church, which is also a bible doctrine, and seems best to agree with the occasion on which the words were here introduced, which was to authenticate his message to the angel of the church of the Laodiceans.

But one more passage will be noticed, which is cited to prove the pre-existence of Christ's human soul. Col. i. 15—18. "Who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers. All things were created by him, and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." It is objected that this cannot respect the divinity of Christ; for it would make God the image of

himself. That the expression, 'The first-born of every creature,' is not applicable to his divinity, and must denote the pre-existence of his human soul; and that this soul was the creator of heaven and earth—angels and men.

Here again the objection is founded on the unscriptural supposition, that the two natures of Christ constitute two persons. The apostle was describing the Mediator, possessing both natures in one person. He is the image of the invisible God, as in him dwelleth all the fulness of the God-head bodily.—God manifest in the flesh. And as Creator, Governor and Redeemer, it is he only who brings the perfections of God into the view of any of his creatures, in heaven or earth. By his being the first-born of every creature cannot be meant the birth of his pre-existent human soul; for that was not born, if pre-existent. But it either denotes the eternal generation of the second person in the holy Trinity, or his being the first-born from the dead, or rather expresses his pre-eminence over all creation, by an allusion to the ancient rights of primo-geniture, as its connexion apparently suggests. Besides, the passage is inconsistent with the scheme for which it is adduced. It exhibits a nature so far superior to man and even to angels, that they are all but the works of his hand, and on the supposition that it was a created soul which is here meant, it must land us in Arianism.

Finally, the supposition of the pre-existence of Christ's human soul is inconsistent with his being properly man, and like unto his brethren. An angelic or super-angelic nature united to a body would not be man; but an angel, or more than angel incarnate. It militates

also against the important scripture doctrines of the sacred Trinity, and the divinity of Christ; for the same construction is imposed upon those passages of scripture, that have been noticed, which those, who deny the Trinity, and the Divinity of Christ, make use of to support their scheme. And it is said to be a project devised by Arius to enable him more effectually to oppose the doctrine of Christ's Divinity. And have not many, who have adopted this opinion, been soon led to deny, or be very doubtful of his divinity? Or to think the denial of it no very essential error? It does an immediate injury to the faith and comfort of God's people, by perverting the scriptures. And so far as this opinion prevails, we have reason to fear that the important doctrine, of the real Divinity and even of the humanity of Christ, will be gradually disbelieved. It is therefore not only unscriptural; but a dangerous heresy, because it stands connected with mischievous and destructive consequences, subversive of the glory of Christ, his vicarious atonement and the Christian faith. And because with the unsuspicious appearance of being but an harmless opinion, and even honorable to Christ, it lays an insidious train to decoy men to commit themselves on the side of infidelity, before they are aware.

#### MIKROS.

*Reflections on the 10th Chapter of Paul's Epistle to the Hebrews, particularly the 38th verse.*

[Continued from p. 216.]

#### NUMBER II.

*The Scripture character of a just man.*

**T**HE true character of the just man is of importance

to be clearly understood; for if this alone be the character which infinite rectitude approves, a mistake in this point is no less awful in its consequence than the loss of eternal happiness. And yet in no one point are we more liable to mistake. In no thing perhaps are mankind, more divided, than in their views of the character of the *just man*. This diversity of opinions is as great, as that respecting the character of God, and flows as a consequence from it. It is congenial with the ignorance of the proud, selfish heart, blind to the infinite beauty of Jehovah's character, to call evil good, and good evil—to put darkness for light and bitter for sweet. And it is to this spiritual blindness alone as the source to which this ignorance and error are to be traced. The pen of inspiration, the light of reason and the voice of conscience harmoniously witness to the same character, as the object of the divine complacency. And yet if we affect to walk without the guidance of the former, we immediately stumble in judgment and embrace error for truth. Hence in every age of the Church, so many are found, with the Pharisees of old "trusting in themselves that they are righteous, and despising others." To all such that expressive reproof of the Saviour pointedly applies, "Ye do err, not knowing the scriptures."

The character of the just man, tho' it contains much, and in the extensive sense of scripture includes all moral goodness, may yet be expressed in few words. In the summary of the divine law we have a concise and perfect definition. "Thou shalt love the Lord thy God with all thy heart, soul, strength and mind; and thy neighbour as thyself."—

The idea of justice necessarily implies relation. There is a certain and necessary relation subsisting between all the various orders of moral beings, and between the various beings of the same order. From this relation certain duties arise, and are as indispensable in their nature, as the relation is unalterable. Hence the ground of all moral obligation, and of the various duties which moral beings owe to each other and to themselves; I mean, the relation which they individually sustain to each other, and the place which each occupies in the system. The general division of being, is that of Creator and creatures. From this relation, duties of common obligation are binding upon all creatures towards their Creator, enforced by the laws of their creation. Among created beings, relations are multiplied and various, and consequently their duties. Justice therefore consists in acting according to truth, or the natural order and fitness of things, or acting conformably to the relation the agent sustains to the rest of the system collectively; and especially to that part of it immediately affected by the action. To act contrary to this, is to act unjustly—it is a practical falsehood, as it is a denial of the established relation and fitness of things. In a word, therefore, the character of a just man consists in rendering to every being his dues.

1. The just man renders to God the things which are his due, or voluntarily performs those duties he owes to God, as his Creator and moral Governor.—The character of God as Creator, is distinct from that as moral Governor, and may be distinctly considered. The character of God as moral Governor, is, according to the order of nature, and our conception of

things subsequent to that of Creator. Hence his right to rule appears to arise from his power to create, or his having actually created. "Thou art worthy, O Lord, to receive glory, and honor and power; for thou hast created all things, and for thy pleasure they are and were created."\* God's act of creation respects us only as rational creatures, produced by his power, and made capable of moral exercises and moral government. The just man will, therefore render to God his due, as his Creator—will acknowledge his hand, and his power in the formation of all things. He lives by faith; and "thro' faith we understand that the worlds were framed by the word of God; so that things which are seen, were not made of things which do appear."† He will feel and acknowledge himself to be the product of divine power, and that he is absolutely dependent for life and breath and all things—that it is in God he lives and moves and has his being. He will acknowledge from the heart that God's last end in the creation of the world, was his own glory—that if he existed before creatures, and is infinitely greater than all creatures, this must be true. He will acknowledge that God had just right to create all things for himself, and the wicked for the day of evil‡ of the same lump to make one vessel unto honor and another unto dishonor§—to make every creature with a view to answer his own purposes, and accomplish his own designs—to determine to display his justice upon one and his mercy upon another, according to the good pleasure of his own will, and none

\* Revelation iv. 11. † Hebrews xi. 3. ‡ Prov. xvi. 4. § Rom. ix. 21.

hath a right to say unto him what doest thou. He will therefore acknowledge God's *propriety* in him—his right to dispose of him as he pleases, both as to his present and his eternal state.—He hath no will, but the will of God, is cheerfully resigned to the dealings of his Providence and makes it his last end to serve and glorify him.

Again, The just man will render to God his dues as moral Governor, by obedience to all his commands, or compliance with all his revealed will. It is the high prerogative of God, as moral Governor of the universe, to enact a law infinitely binding upon the consciences of his creatures, for the regulation of all their exercises and actions—to sanction this law with the most heavy denunciations of his wrath against the transgressor, and promises of the most glorious rewards to the obedient. Such a law God hath given, transcribed from his moral perfections, and exhibiting the beauty of his moral character. It is also sanctioned by promises and threatenings corresponding to the infinite dignity of the Lawgiver. This law however, is not a code of arbitrary rules, making virtues or crimes of actions in their own nature indifferent, and which might have been thus or otherwise, according only to the mere will of the Lawgiver, and for no other reason: But the whole and every part of the divine law is founded in the highest reason—the most perfect equity; and it is morally impossible that it should be in the least respect different from what it is; for the law of the Lord is perfect. It will not admit of the least alteration or amendment. It does the most perfect justice both to God and the creature. It explains and enforces the eternal rule

of right, or fitness of things, which was antecedent to the existence of creatures, or the promulgation of any law, and is as necessary as the being and perfections of God.—God is love, and his character is fully expressed in his law. It is a law of love, and every part of it speaks the purest good will to being.—Every act of obedience to God's law is an exercise of love to being as such, and is varied only according to the different objects or parts of being to which it has immediate respect. The rule by which we are to apportion our love is perfectly reasonable and just; that is, to prefer the greater good to the less—the universal to the limited—to love every being in proportion to his worth and importance in the system, or according to his quantity of being, and capacity of enjoying happiness. This is a dictate of reason, and is at once approved by the conscience as just and right. That law of God, therefore, which is built upon this foundation, is a most reasonable and just law. It is perfectly reasonable and right that the creature should be required to love the Lord his God, with all his heart, soul, strength and mind—for God is infinitely the greatest of all beings, and his happiness is of greater worth than that of all his creatures. He is therefore infinitely the most deserving object of affection. Hence we are to love him with the whole strength of our affections, and in the highest possible degree. The whole of our love is due to God.

Here, perhaps, a question may arise; how is this consistent with the duties of the second table—the duties we owe to our fellow-men, comprised in this "Thou shalt love thy neighbor as thyself?" If the whole of our love be due



to God, what remains for our fellow-creatures? We cannot give more than the whole?

This doubt may be easily solved. The seeming difficulty will vanish, when once we entertain properly enlarged views of God, and the immensity of his being. God is not only the source, but the sum of all being. He doth neither diminish, nor add to his being, by giving existence to creatures. Infinity can neither be lessened, nor increased. All creatures live in God, and have no existence independent of him; for it is in him, we live and move and have our beings. Love to God, therefore, is love to all beings; as the greater implies the less, and the whole includes all its parts. Creatures, then, having no being independent of God, we are not to love them, unconnectedly with him. The second command, we read, is like unto the first, "Thou shalt love thy neighbor as thyself." It is a love, the same in kind, and has the same ultimate object. He that loves his neighbor as a creature of God, loves him for God's sake, as well as for his own sake, and this is as truly an exercise of love to God, as to love a child for the parent's sake, is an exercise of love to the parent.

Such is the nature, the moral beauty and excellency of the law of God. It is the rule of conduct which God himself observes both in relation to himself, and his creatures. It is an expression of the moral affections of the divine mind, and here they meet and centre with the feelings, affections and desires of the just man. God is a being of infinite justice, in acting according to his own law. There is the same reason why God should love himself infinitely, as that we should love him with all our heart

and strength, and it is in the exercise of this love to himself, that he loves his creatures—as the creatures of his power, and capable of partaking of his infinite happiness. And, therefore, it is true too, that God loves his creatures as himself—that is to say, with the same kind of love, and in degree according to the worth and importance of each one in the system.

This law is the rule of the just man's conformity to God.—It also lays a foundation for his highest complacency in the divine character. He loves supremely that infinitely benevolent character, which the law expresses. He approves of the law as holy just and good. It is the subject of his daily and most delightful meditation. It is written upon his heart and every precept of it copied out in his life, in acts of cheerful constant obedience, thro' all the various duties both to God, and his fellow men. The law of love is the rule of his life. He renders unto all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. In all his intercourse with his fellow men, and in the various relations he sustains he exercises the spirit of his station, and has a sacred regard to that golden, universal rule of equity, "to do to others, as he would that they should do to him."—But

2. The just man, not only renders to God, and his fellow creatures their dues, but he gives to himself his due. He is just to himself.

There is more importance in this thought, than what, perhaps, may at first be imagined. It is one distinguishing mark of the just man; and certain it is, that if destitute of this he forfeits the character. Unless he does justice to himself,

he does justice neither to his God, nor his fellow creatures. There are many who professedly approve of the law of God, and profess to love that character of God, which the law exhibits;—their visible conduct too is unimpeachable—none can charge them with injustice to their fellow men; when at the same time they are unjust to themselves—they refuse to render to themselves their dues. This fully proves their hypocrisy. It evidences that the law was never written upon their hearts, and that they render to no being his dues. They will acknowledge that the penalty of the law is entirely, infinitely just—that mankind are universally transgressors of the law and consequently justly deserving to suffer its penalty. This acknowledgment is perhaps but conforming to the established orthodoxy of the society to which they belong, and which from infancy they were taught to believe; it is therefore easily made in wholesale—it costs them nothing; for the fact is they have a secret reserve in their own favor, and do not bring themselves into the account. But when they really come to apply it to themselves the case is materially altered—they are so dishonest they will not own their true character—will not acknowledge the guilt, the law charges upon them, and the justice of its threatened punishment. The language of Hazeel is the reply their proud hearts will immediately suggest—"Is thy servant a dog that he should do this? I have no enmity towards my God I love my heavenly Father, who is so kind and beneficent to me, does me so much good—it is impossible not to love him, and not to feel a disposition to obey him. Some sins of ignorance and human frailty, it is true I have committed, but I am

not infinitely guilty, and deserving to be eternally cursed and sent to hell."

But the just man has different views of the subject. He does himself better justice. In his application of the law he is impartial. He hears it as speaking to, commanding and threatening himself as well as others. His convictions of truth begin at home. He reads them in the humble penitent, exercises of his own heart, realizing the penalty of the law, as aimed directly at himself. His heart says amen to the sentence, even tho' he should be the subject of it. He feels it is just. He acknowledges it to be right—that he is a hell-deserving creature, and divine justice would shine bright and glorious forever in his destruction. He is vile and guilty in his own view, and tho' he loves himself as a creature of God, yet he can exercise no complacency in his own character. Humility is his honesty. Pride is a dishonest exercise. Supreme, exclusive self love is the highest kind of injustice, of which a creature can be guilty. It is withholding from God, and all creatures their dues, and paying them to—myself.

3. The just man renders to Christ his dues. He ascribes to him the appropriate titles, and incommunicable character of the supreme God.—He also cordially acknowledges and embraces Christ in his Mediatorial character and offices, as God and man united in one person—the promised Messiah, the anointed and sent of God, the faithful and true witness; the light of the world, the Redeemer and Saviour of men—the King of Zion—the Lord of heaven and earth and the judge of quick and dead. He believes the record God hath given of his son—of his doctrines,

miracles, life, death, resurrection and ascension—that he is seated at the right hand of God, and ever liveth to make intercession for his people—that he is continually carrying on the work of redemption by giving repentance unto Israel and forgiveness of sins, and applying by his spirit to all his redeemed, the saving benefits of his death and purchase; as the King and Lawgiver the head of all authority, and of all vital influences to his elect Church, unto whom he is made of God, wisdom, righteousness, sanctification and redemption.

Such is the high and holy character of the Lord Jesus Christ, to which the heart of the just man is conformed and assimilated. He rejoices in the manifestation Christ hath made of the divine righteousness, and the honor he hath paid to the divine law. His character and offices, cause and interest, intercession and mediatorial government are unspeakably endeared to him. Christ is precious to his soul—the object of his supreme affection—the foundation of all his hope and trust, and his only way of access to the Father. He reveres his authority, submits to his government, renders obedience to his laws, and devotes himself to his service, and thus renders to Christ the things that are his due.

These are the outlines and distinguishing marks of the character of the just man. It is but imperfectly sketched, yet may be profitably improved. Let me intreat the reader to bring the subject home to his heart in a realizing self-application of the truth. In this exercise, we shall be led to see that the character of the just man, and the happiness attending it, are neither so easy, nor so common attainments, as are by many imagined. It is a great thing to be just

in the sight of God. And if God condemns us it is of no consequence to us, who else shall justify us. If God accounts us unjust, it is not the united voice of the universe of creatures can reverse the judgment, or make us just—for it is God who justifieth. If we have taken a correct view of the character of the just man, it is certain that none but the regenerate are just, or render any part of their dues, either to God, or their fellow-men. It is in vain for us to flatter ourselves that we are just, while our hearts are at enmity with God, and opposed to his character and law. We must be born of God, before we can be led by his Spirit. The heart must be made good ground before it can yield the fruits of righteousness. Let all realize this important truth, and feeling justly condemned, and spiritually slain by the law, be led by faith to Christ, who is the end of the law for righteousness to every one that believes.

ASAPH.

(*To be continued.*)

*Prayer, a weapon peculiar to those, who fight under Christ, the Captain of our salvation.*

[Continued from page 220.]

## NUMBER II.

“IT is good for me to draw near to God,” said the holy Psalmist: And so says every one, who ever did draw *near to God*, in the duty of prayer. There is a present pleasure in it, which cannot be described to men, who have not felt it. Besides, prayer is one of the greatest means of procuring those blessings, which we need for time and eternity. We have shewn, in a former num-

ber, what victories the old-testament saints obtained over their enemies, when they fought with this *their peculiar weapon*. By it they slew kings, yea famous kings. One chased a thousand and two put ten thousand to flight.

Let us now look into the new-testament, and see if we cannot find something there to encourage Christians to be more abundant in prayer. No doubt, Herod that proud tyrant, who fought the life of the Babe of Bethlehem was overcome by prayer: Not by the prayers of those superstitious, hypo-critical Pharisees, who stood at the corners of streets, that they might be heard of men; but by the prayers of such humble supplicants, as Joseph and Mary, Zacharias and Elizabeth, Simeon and Anna. The prayers of Anna alone were enough to counteract the malice and wiles of Herod. St. Luke says, "She was a widow of about fourscore and four years; who departed not from the temple, but served God *with fastings and prayers night and day*." Simeon waited for the consolation of Israel. Prayer is one thing necessarily implied in waiting upon God. These praying few, who were, at that time, scattered thro' the land of Israel, will no doubt be honored of God as the champions, who, by their prayers, rescued the infant Saviour from the hands of those, who sought his life.

Jesus of Nazareth had many powerful and bitter enemies. They were continually seeking to get something, whereby they might accuse and condemn him. At last, they came out against him with swords and staves to take him. They employed carnal weapons against him; but during the whole of his life, he used no such weap-

ons. That passage in the 109th Psalm has a very particular reference to Christ; "They fought against me without a cause.\* For my love they are my adversaries; *but I give myself unto prayer*." By this passage we learn how it was that Christ opposed his enemies; he gave himself to prayer. He was eminent for prayer. In this thing, he was the true antitype of David, whose prayers and praises make a most precious part of the holy scriptures. We read of Christ's spending the whole night in prayer; and of his rising up a great while before day to retire into a solitary place to pray. This, my brethren, is the man, *who hath left us an example, that we should follow in his steps*. In that memorable night, when his Father took off restraint, and let his enemies loose upon him, he gave himself unto prayer. He first prayed with his disciples, and then he poured out his soul to his Father in secret. He prayed and he prevailed. They came against him with swords and staves—he was given up into their hands to mock, to condemn and crucify. He fell; but when he fell, he conquered. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."† The prayers and intercessions of Christ are very prevalent. In answer to them, God will bestow pardon and eternal life upon all the redeemed. It is the Father's appointed way, in bestowing blessings upon our fallen world to have respect to the intercession of Christ; "Ask of me," my Son, "and I shall give thee," &c.

\* Compare this with John xv. 25.

† Heb. v. 7.



In answer to the petition of Christ, his incorrigible enemies will be made his foot-stool forever\*.

Just before the blessed Jesus was received up to his Father's right hand, he commanded his disciples to tarry in Jerusalem until they should be endued with power from on high. This command they obeyed, and we learn from Acts i. 14. how they filled up the time: *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus with his brethren.* In this way they waxed valiant to fight. A few days after, they were not afraid to tell the crucifiers of Christ, that they had killed the prince of life. They stood up against all the power of the Jews and were not afraid. They had committed their cause to God and they were confident. In answer to prayer the Spirit of God was poured out, and converts were multiplied. This increased the cloud of incense, which daily ascended to heaven.† Now the Christian army, though small, was strong. Their enemies had the greatest number of rulers, learned men and soldiers on their side—they had the jails, dungeons and stocks on their side: But the Christians had *all the love, all the truth and all the prayer* on their side. Therefore the word of God grew, and multiplied against all the threats and punishments, which were made use of by the enemies of the cross.

There is an extraordinary instance of the efficacy of prayer recorded in the 12th chapter of Acts. Herod killed James: And because he saw it pleased the Jews, he proceeded further to take

Peter also. He confined him in prison, and surrounded him with a strong guard, with a design after Easter to bring him forth to execution. "Peter therefore was kept in prison; *but prayer was made without ceasing* of the church unto God for him." This was all the church could do for that dear apostle, for whose sake many of them would, no doubt, gladly have laid down their own lives, if this could have rescued his more useful life. They would not have gone to break open the prison, by force, if they could have done it, because this would be walking disorderly. They probably could not have access to Herod—if they could, their prayers would have had no influence upon a man so void of principle. What then should they do? Should they sit down in despair, and say there was no hope? They knew that all things were possible with God; and that he had said, "Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me." This was a day of trouble, and they did call upon God. The efficacy of prayer was now tried. The whole church at Jerusalem, which was now large, was deeply engaged in this duty. They did not pray once and then give out—they prayed without ceasing, like true sons of *Israel*. They were not discouraged because they did not see their petition immediately granted; they did not mean to leave the throne of grace, while there was any hope. God, in his wisdom, deferred to answer their request until the last extremity, not because he did not hear them before, but because he would bring them to the highest pitch of holy importunity; which was the best way to promote his glory and their happiness. The moment had

\* Psalm xxxv. and Heb. x. 13.

† Acts ii. 42, 46. Acts iv. 31. Acts vi. 4.

now almost arrived, when wicked Herod expected to embroil his hands in the blood of the apostle. The very next morning he was to be brought forth to the people. It seems Peter was not greatly distressed about the event of the next day: "The same night Peter was sleeping between two soldiers, bound with two chains." "So he giveth his beloved sleep." This was the Lord's helping time. Peter was delivered from the prison, by the ministry of an holy angel. After the angel left him, he came to the house of Mary, *where many were gathered together praying.* How evidently this deliverance was in answer to prayer. Peter had composed himself to sleep; but it seems his friends had slept none that night. There were *many*, who had gathered together to pray. It appears, that, like Jacob on another extraordinary occasion, they had determined to devote the whole night to wrestle with God. How exceedingly did this prepare them to receive the favor, which they desired. O how sweet was this mercy! It was a *Samuel*, "asked of God." Whoever reads this important clause, in the history of the apostolic age, will be convinced, that prayer is a glorious privilege, and an important part of that armour, with which the Christian army are to fight the good fight of faith, and overthrow the hosts of hell. It is a weapon, which the more it is used, the brighter it will grow, and the more important it will appear to him, who knows its worth. It appears from the epistolary writings of the apostles; that they were men of prayer, and that they recommended it in the strongest terms to their Christian brethren. It also appears that they made great dependance upon it, as a mean of procuring the blessings,

which they needed. Paul writes thus to the Corinthians; "Who (i. e. God) delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us; *you also helping, together by prayer for us.*" Had we a history of all the victories, which prayer has gained; and of all the blessings, which have been bestowed in answer to prayer, "the world itself could not contain the books which should be written." But these are written, that we may believe that Jehovah hath never said unto us, "Seek ye me in vain."

Perhaps, some may think, that this essay is calculated to trample down other Christian duties and gracious exercises, by making every thing of prayer. This is our reply: Prayer we believe to be a pre-eminent duty; but by no means the only duty incumbent upon us. In writing to the Ephesians, the apostle exhorts them to take to themselves the *whole armour of God*; particularly, that they be girded with truth, shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation and the sword of the Spirit. He then closes by exhorting them to *pray always with all prayer, &c.* Mr. Henry, commenting upon this passage observes that "the Christian's armour must all be buckled on with prayer." Prayer keeps it all tight, and keeps every thing in its place. A man of prayer is a man of truth—a man of Christian fortitude—full of faith and hope, and one who knows how to use the sword of the Spirit, which is the word of God. In the eleventh chapter of Hebrews, the apostle sets forth a list of worthies, distinguished for their *strong faith*. Strong faith always leads to fervent prayer; therefore these worthies must have

prayed much as well as believed much. The apostle's subject then led him to distinguish them by their *faith*, instead of their *prayer*. But let it always be remembered that he, who believes with all his heart, prays too.

Some may also think, that in this essay, prayer has been made to usurp the place of the Almighty. Let nothing, which has been said, be so construed as to take away any glory from God ; or keep him out of sight, as the great All in All. It is to his honor, that he is a prayer-hearing God. He does not do any thing, in answer to prayer, which his wisdom and benevolence do not lead him to choose to bring to pass : Yet he always answers the prayer of faith. Here let it be remembered, that it is God, who *excites* as well as *answers* prayer. He pours out a spirit of grace and supplication. The spirit helpeth our infirmities ; for we know not what we should pray for as we ought : but *the Spirit maketh intercession* for the saints *according to the will of God*. It was the will of God to deliver Peter out of the hand of Herod ; therefore he sent his Holy Spirit remarkably to stir up the minds of the church to pray for his deliverance. Does not God, evidently, appear more glorious, in bringing about his deliverance, in answer to the united cries of so many of his dear children, than if he had brought it about without their interceding cries ? The same almighty Angel, who wrestled with Jacob, and said to him, " Let me go," secretly strengthened him to keep his hold, and encouraged him to say, " I will not let thee go except thou blest me." He designed to bless Jacob ; but it was most for his own glory and for Jacob's good, that he should wrestle hard for the

blessing before he obtained it. God is brought clearly into view, when he is considered as the great agent, who produces in the hearts of his children a spirit of prayer, and every thing else which is good. This essay upon the peculiar advantages which Christians derive from prayer, in combating their enemies, will lead to several useful inferences.

1. We learn why there are such pressing exhortations to the duty of prayer, scattered all over the bible. Pray for the peace of Jerusalem\*—Ye that make mention of the Lord, keep not silence and give him no rest†—Men ought always to pray and not to faint‡—Pray without ceasing§—Continuing instant in prayer||—Call upon me in the day of trouble¶—Pour out your heart before him\*\*—Be careful for nothing ; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.†† If prayer be *the Christian's weapon*, if it has been so effectual as we have recounted, it is no wonder that we are so pressingly urged to make a constant use of it.

2. In view of what has been brought forward to show the prevalence of prayer, we can see why the hopes of God's people, respecting Zion are revived, when they discover an increase of the spirit of prayer. The more they see the Christian army using *this all-conquering weapon*, the more they have reason to hope, to see them soon gain some glorious victory over the powers of darkness. The powers of darkness flee before a little company of praying ones.

" And Satan trembles when he sees  
The weakest faint upon his knees."

\* Psalm cxii. 6. † Isaiah lxii. 6, 7.  
‡ Luke xviii. 1. § 1 Thes. v. 17.  
|| Rom. xii. 12. ¶ Psalm l. 15. \*\* Psalm lxii. 8. †† Phil. iv. 6.

When a minister obtains evidence that his church are favored with an uncommon degree of humble, and persevering prayer, he is apt to conclude, that he is about to see some success of his ministry, in the conversion of sinners: And if prayer be so prevalent, as we have seen it to be, he has something from which to draw this favorable conclusion. He ought not on this account to be viewed as an enthusiast. The holy one of Israel has said, "As soon as Zion travailed she brought forth her children." Is not fervent prayer an important part of the travailing pangs of Zion?

3. We are taught by this subject, that it is altogether suitable, that in times of extraordinary difficulty and danger, the people of God should have recourse to extraordinary prayer. It is their peculiar weapon; and should they not make a peculiar use of it, in times of imminent danger? Should we not think that a very stupid nation, who made no extraordinary preparations for defence, when their enemies were making the most extraordinary preparations for an attack? So it betokens great stupidity in the people of God if they are not peculiarly roused up to pray, when Zion is in trouble. The language of every true Israelite at such a time should be, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." When Esau was coming to meet Jacob with 400 men, the good patriarch thought there was a call for extraordinary prayer. The night which is commonly devoted to sleep, he devoted to prayer. When the Jews throughout the Persian empire were threaten-

ed with a total destruction, Mordecai and Esther and others of their nation, who dwelt at Shushan, devoted three days, at once, to fasting and prayer. When Peter was in prison, the church had extraordinary prayer, on his behalf. Is there not a call for extraordinary prayer at this time? Is not infidelity exerting every nerve to crush the cause of Christ? And has it not made the most alarming progress? Infidels are combining together to spread their poison around the world. And shall not Christians unite in defence of the truth? It is not enough that we publish books in defence of Christianity. We must let them see this holy religion in our very exemplary lives. *We must walk even as Christ walked.* We must also be abundant in prayer. Here is the way that Christians must overcome infidels. Infidels, some of them *have no God*; these therefore *cannot pray*. Others have a God, whom they own, but in works they deny him; for, there is not one of them, that *will pray* to him. Prayer makes no part of their religion. Here, then, is their weak place. Here, Christians, you must make the attack. They despise this peculiar piece of armour, with which the Captain of your salvation has furnished you; they think it of no use to you; therefore they will make no preparation to resist it. This gives the disciples of Christ great advantage over the followers of Voltaire. While these meet together to *concert* measures to "crush the wretch," (to use their own blasphemous watch-word) let Christians form *Concerts* of prayer to beseech the God and Father of our Lord Jesus Christ to pull down the kingdom of satan, and build up the kingdom of his dear Son,



and spread the sweet favour of his name through the world! Prayer-meetings, and explicit concert in prayer are things highly becoming the church of a prayer-hearing God. This matter is set in a clear point of light in President Edwards' "Humble Attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion," &c. Every Christian ought to read this book. If prayer is such an all-important mean in advancing the kingdom of the Redeemer, why is it not suitable that the subjects of this kingdom should take great pains to stir one another up to this duty—and has it not been found, by experience, that explicit agreement has greatly increased the spirit of prayer? In many places such explicit agreement, between a few Christian friends, has issued in a general revival of religion.

Some think it wrong to take any part of the six laboring days to attend upon prayer-meetings. Did Esther and Mordecai think so, when they fasted three days in succession? Did the disciples of Christ think so, when they from day to day continued in prayers and supplications just before that remarkable out-pouring of the Spirit on the day of pentecost? There are others, who are greatly prejudiced against *night-meetings* for prayer. I hope such will not think it wrong to take even the whole night, on extraordinary occasions, for secret prayer; since we have the example of the patriarch Jacob, and the more eminent one of Jesus Christ. Jacob prayed all night, and had his name on this account changed into *Israel* (one that hath obtained a princely power from God). Here is an eternal mark of honor, put upon this

holy wrestler, who, by faith, kept his hold of the Angel, through all the darkness of the night. Let the name of *Israel* keep us from being ashamed of such extraordinary devotions. If this be not enough, let us remember, it is recorded of our blessed Lord, that he went out into a mountain to pray and continued *all night* in prayer to God. These, it is acknowledged, are instances of secret devotion; but night *meetings* for prayer are not new things. There was certainly such a meeting that night, in which Peter was delivered from prison. And it seems that God was not displeased with them for spending the night in this way, tho' "*many* were gathered together, praying." Probably if Peter had come to this house the night before, he would have found the same company, employed in the same holy exercise, for "prayer was made of the church, *without ceasing*, unto God for him."

I would not dictate to my brethren, but would join with the preacher, referred to in the beginning of this essay, in suggesting, whether it be not expedient for the people of God to take some effectual measures to promote a spirit of prayer, by a more general and explicit agreement for this purpose. Let us all pray for direction in this matter—let us pray, that God would pour out a spirit of grace and supplication, and revive his work in the midst of these years of declension, and appear in his glory!

"What various hindrances we meet,  
In coming to a mercy seat?  
Yet who that knows the worth of  
prayer,  
But wishes to be often there?"

"Pray'r makes the darken'd cloud  
withdraw;  
Pray'r climbs the ladder Jacob saw;

Gives exercise to faith and love,  
Brings ev'ry blessing from above.

" Restraining pray'r we cease to fight;  
Pray'r makes the Christian's armour  
bright ;

And Satan trembles when he sees  
The weakest saint upon his knees.

" Have you no words? Ah think  
again,

Words flow apace when you complain,  
And fill your fellow-creature's ear  
With the sad tale of all your care.

" Were half the breath thus vainly  
spent,

To heav'n in supplications sent,  
Your cheerful song would oft'ner be,  
Hear what the Lord has done for me."

NOTE. The Publishing Committee of this magazine, impressed with the importance of the duty of extraordinary prayer, as above inculcated, take the liberty to recommend to their Readers, to unite together, in such numbers as shall be convenient, on some one day or evening in each week, and spend a season in social prayer for the outpouring of the divine spirit. The Committee would not presume to dictate, but as there would be a great propriety in a general uniformity with regard to time, in such meetings for prayer, they would suggest that those who shall adopt this plan, set apart Thursday afternoon or evening for the purpose.

✓ *An account of a work of divine grace, in a revival of religion in the East Society of GRANVILLE (Mass.) in the years 1798 and 1799, communicated to the Editors by the Rev. TIMOTHY M. COOLEY.*

GENTLEMEN,

THOSE pages in your useful Magazine which contain a narrative of the late revival of religion in this country, are read with peculiar satisfaction. They give joy to the people of God. I beg leave to submit to your examination the following account of the displays of sovereign, all-conquering grace, among the people of my charge;

which you are at liberty to publish if you please.

WITHIN half a century past there have been three seasons of uncommon attention to religion in this place: And at other times, individuals have been awakened and hopefully renewed. This people have enjoyed a more than common share of the effusions of the Spirit, and have been much disposed to converse upon experimental religion. The necessity of the new birth has been taught by parents to their children, and very few, if any, have denied this important doctrine.

For a few months previous to the late revival, it was a time of very great stupidity. The wife and the foolish slumbered together. Our youth had become much addicted to sinful diversions. In one of their scenes of amusement, God was pleased to frown upon them in a very awful manner. While they were engaged in their thoughtless recreations, two young men were seized violently ill, and carried out of the ball-chamber. A young woman in consequence of a cold which she took on the same evening, was in a very short time taken with a fever and delirium, and brought to the brink of the grave. She afterwards recovered, and became a hopeful subject of divine grace. One of the young men above mentioned, after a short illness died. This unhappy youth, being told by his weeping mother, that he was dying, replied with his expiring breath, "O I cannot die, 'I'm unprepared." These alarming visitations of providence solemnized the minds of the young, and gave a check to their sinful pleasures. Many were then convinced of the danger and criminality of those amusements, which they once esteemed innocent.

In the spring of the year 1798, professors were much awakened, and ardently desired a revival of religion. Christian parents were anxious for their children; and it was common to hear pious people in conversation, breathing out their earnest desires for the effusions of the Spirit. There was a visible engagedness among professors; and many like Simeon of old, were "waiting for the consolation of Israel."

I invited a number of the youth into my study, and urged upon them the necessity of the "One thing needful." This was a very solemn meeting, and will probably be long remembered by some who were present.

✓ On the second sabbath in June, a very plain sermon was preached from Ezek. xxxvii. 3. which was blessed to the awakening of a number of secure sinners. In the evening a conference was attended, which exhibited evident marks of unusual seriousness. The next sabbath evening a conference was attended, and many appeared to feel the weight of truth at heart. The next Tuesday a number of young people met for a civil visit, and the violin was introduced, which instead of producing the usual hilarity, occasioned a flood of tears. The work of the Spirit, which had been for several days concealed in the heart, now burst forth. It could be no longer concealed. It was found that numbers had for some time felt a very serious concern for their future well being, and thought they were alone in it; being ignorant of the feelings and resolutions of others. Two young persons, who had been very active in the follies of youth, mutually agreed to begin a new life, little suspecting that a number of their companions had secretly formed the same resolution.

The glorious work spread with surprising rapidity through the parish. There was all of a sudden, a noise among the dry bones. Christians were animated, sinners were awakened, and scoffers were struck silent, at the powerful work of the Almighty. There were but very few, whether old or young, who did not experience some serious alarms. It was truly a remarkable season with us, and the most aged had never witnessed the like before. I shall give the reader an imperfect idea of that surprising change, from apparent thoughtlessness, to universal alarm, which took place within two or three weeks. Those who were not at first truly convicted, were solemnized at what they saw in others, and afterwards became the subjects of genuine convictions.

The next sabbath, the assembly appeared almost as solemn, as if that day were to close their earthly existence. The assembly, tho' crowded, was almost as still as the burying-ground. Our meetings were distinguished for a still, solemn, listening attention to the word, and the the audience hung upon the lips of of the speaker, as if they realized that their all for eternity was at stake.

The rapidity of the work must be ascribed primarily to the all-conquering influences of the Holy Spirit. But it is worthy of notice that most of the inhabitants of this place, are descendants of five or six families. There is consequently a great degree of friendship, and intimacy among them, and a striking similarity in their feelings, manners and sentiments. Those who were first impressed, communicated their feelings and resolutions to their relatives of a similar age, and urged them to join with them in living a new life. These private warnings were a means of spreading the work.



Their views and feelings, while under convictions, were as follows :

They encouraged themselves that by a few weeks' seriousness and diligence in duties, they should *prepare themselves for regeneration*. After persevering for a while in these external duties, they thought their prayers and cries had been sufficient to prevail with God to show mercy. They secretly found fault with God for withholding his grace. The heart arose against divine sovereignty. Some tho't hard of God for giving comfort to others, while he denied it to them. The enmity of the heart rose up, like a venomous serpent, against the Almighty. Such exercises as these discovered to them the total depravity of their hearts. They felt convinced that the garment of self-righteousness, which was so pleasing to them, covered a heart full of opposition to God's character. They were before convinced that they had been guilty of many outward acts of sin, but now they saw something of the fountain of pollution within. They were convinced that they had never prayed, read, or cried as God required. They still persevered in duties, but seemed, as they expressed it, "to grow worse and worse." They discovered that God's law justly condemned them, and that they must be rescued by sovereign mercy, or suffer its awful sanction.

The views and exercises of those who obtained a hope, were, in general, as follows :

There was a great variety as to the manner in which divine light was let into the mind, and at the same time a wonderful similarity in their feelings after the admission of true light. Some obtained relief by a view of the glory and excellency of Christ. He appeared

to be "the chief among ten thousand, and altogether lovely." Others were first led to see the excellency of the gospel plan and its fitness for sinners. Others felt a happy and joyful submission to God as a sovereign, and were willing to be entirely in his hands. When God's time had come to show mercy, their opposition was subdued. They felt willing to be wholly in the hands of that God who "hath mercy on whom he will have mercy." They had new views of God, of the Saviour, of the bible and of Christian people. "Old things were passed away, behold all things were become new." They felt a sweet calmness of mind, but in most instances, had not a thought at the time of it, that what they experienced was regeneration. It was sometimes several days, before they dared to hope, they were "new creatures." They rejoiced with *fear*. In many instances, a hope was obtained, and gradually confirmed, by comparing themselves with the word, and finding a degree of that submission and disinterested love, which characterize those who "are born again." The work of the Spirit in this place has been remarkably free from enthusiasm and confusion. There have been no instances of very great distress, or outcries under convictions, nor of enthusiastic rants of joy, after receiving comfort. The work was mild.

This revival of religion has been productive of these happy effects : The bible has been studied—family prayer revived—the instruction of children promoted—the sanctuary crowded—and the distinguishing doctrines of the gospel more thoroughly studied and understood.

Zion's God has discovered his sovereignty as well as his mercy



among us. Some of the most gay and thoughtless have become hopeful converts, whilst others, who were more sober and moral, were passed by. Some have been hopefully new born, who were educated in irreligious, prayerless families, while others were passed by, who enjoyed a pious education. But it must be confessed that those who had been religiously educated, were more generally the subjects of special grace.

Within one year after the beginning of the awakening, upwards of 50 united with the church. Others have been since added. And about 20 more, mostly young people, have obtained a hope in this "season of refreshment," and by a sober life they give evidence of a real change, but through prevailing doubts and diffidence have not dared to make a public profession.

In some instances almost whole families fled to the ark of safety. In one family I found seven or eight, and in others five or six, who thought they could rejoice in God. We had the pleasing sight of four sisters offering themselves to receive Christian baptism, and unite with the church.

It is now above three years since the beginning of this glorious work, and I can give a more ample testimony to its genuineness, than I could have done in months past. "By their fruits ye shall know them." Many who received slight impressions have become like the "seed which fell upon stony places." And to some for whom we entertained a hope that they were renewed, "it hath happened according to the true proverb," 2 Pet. ii. 22. And with great concern we may conclude that "Their last state is worse than the first, seeing they crucify to themselves the son of God afresh and put him to open shame."

VOL. II. No. 7.

But those who have made a profession of religion, and a number of others who have not professed publicly, appear to be steadfast and immovable: And their conversation is in a good measure agreeable to the gospel. There may be "tares among the wheat," and "let him that thinketh he standeth, take heed lest he fall." Nearly one half who have lately become professors are in youth. They have cheerfully relinquished their former sinful amusements; and have often declared, that they have enjoyed more real happiness in one religious meeting, than in all their past follies and sinful mirth. They in general appear to be ornaments to their profession, and by their presence at our sacramental table, render the communion a very delightful duty.

"The Lord hath done great things for us, whereof we are glad." The repentance of a number of Christless sinners in this place, has doubtless given joy to angels and saints above. And we trust that a hopeful number will praise God to eternity, for what they have experienced in this revival of religion. "The Lord hath brought them up out of the horrible pit, out of the miry clay, and set their feet upon a rock; and he hath put a new song into their mouth even praise to the living God."

I am yours, Gentlemen,

with sentiments of esteem,

TIMOTHY M. COOLEY.

Granville, East-Society, }  
(Ms.) Oct. 1801. }

*Further thoughts on 1 Corinth. xv.  
19. by another writer.*

TO THE EDITORS OF THE CON-  
NECTICUT EVANGELICAL MAG-  
AZINE.

L 1

GENTLEMEN,

IF the insertion of the following will not prove the suppression of something more useful, please to give it a place in your Magazine.

*An exposition of 1 Cor. xv. 19.*

"**I**F in this life only we have hope in Christ, we are of all men most miserable." The meaning of the apostle, in this passage, is easily understood; but the truth of his assertion does not so readily appear. Doubtless his meaning is this: If the body dies, no more to live, and if the soul separate from the body ceases to exist; then we can hope for no benefit from Christ, but in the present life: And if so, we, his followers, are of all men in the world the most miserable. There are none so wretched; so much to be pitied. Allowing this to be the sense of the apostle, how does the truth of his declaration appear? It has been generally answered to this enquiry, "Christianity found so many, and such violent opposers, amongst all classes of people, especially in the days of the apostle, that those who embraced it hazarded their honor, their property, the comforts of life and even life itself. They had the trial of cruel mockings and scourgings, of bonds and imprisonment. They were stoned and slain with the sword, were destitute, afflicted and tormented. These great sacrifices they must make and these great evils endure, in order to be Christians in profession and practice. The world have not to sacrifice these enjoyments, nor to subject themselves to these evils. And if Christians have no good to expect from Christ hereafter as a compensation for their loss here, if death be an

eternal sleep, they are of all men the most miserable." It is true that the apostles and primitive Christians suffered great evils on account of their religion. It is also true, that if there be no future state of existence Christians cannot derive benefit from Christ beyond this life. But then, are good men, even the apostles and primitive Christians in the midst of their hardships, more miserable than the wicked? Does religion when most unpopular make us more wretched on earth, all things considered? Have we not a full compensation in the comforts of religion for all the sacrifices we make in becoming and acting like good men? If we have, then the right meaning of the text has not been given. And that we have, is capable of full proof. I may appeal to the testimony of good men. We often hear them say, that they have far greater enjoyment and more solid satisfaction in the duties and doctrines of religion than they could derive from any thing in this world. And hast not thou, my Christian reader, had that comfort and pleasure in the contemplation of divine things which surpassed all worldly enjoyments? Hast thou not had peace and refreshment of soul, which nothing else could yield but religion? Not what arose from hopes of future happiness, but from what was then seen and felt? That the good man is happier than the wicked is capable of scripture proof. We hear the Psalmist, the wise man and the apostle uniting their testimony in support of this truth. Great peace have they that love thy law and nothing shall offend them.—the ways of wisdom are ways of pleasantness—The peace of God passeth all understanding—there is great joy in believing.

Our Saviour faith to his disciples, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions. That is, His happiness shall be an hundred times greater, in this life with all his sufferings, than if he still possessed these sources of enjoyment free from persecution, and remained a sinner. Since the comforts of religion make amends for all worldly sacrifices, and the good, tho' poor, despised, afflicted and persecuted man is happier than the wicked, though he be rich, wise and great; I say, since this is the case, it appears that we have not put the right construction upon the text. I shall, therefore, venture to give a different meaning.

In order for this, we will consider the feelings of the good man towards God, Christ and the holy society of heaven.

The Christian loves God. He derives pleasure from the contemplation of his adorable and lovely perfections. The words of the Psalmist he can make his own: Whom have I in heaven but thee, and there is none upon earth I desire besides thee. All God's attributes appear to him harmonious, and such is their glory as to ravish his soul. These attributes as exhibited in the divine law, afford him matter of delightful meditation. O, how love I thy law. Great satisfaction accrues to the saint from contemplating the government of God in which all his perfections are employed. The son of God largely shares in the affection of the Chris-

tian. His character comprizes all that is morally excellent, being the brightness of the Father's glory and the express image of his person. He is considered as the way, the truth and the life. The believer can say of him, Whom having not seen, I love; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable, and full of glory. Christ, in his person and offices and in his relation to the believer is accounted precious and altogether amiable. The good man loves the service of his Maker, He aspires after no greater felicity than to enjoy, serve and glorify God without interruption and the hindrance of sinful imperfections. By some foretastes of heaven, he has learnt what sublime enjoyment and treasures of good remain for the Christian. No object can be so highly prize as God, no employment can be so pleasing as his service, no society so agreeable as the society of heaven and no subjects so delightful as divine subjects. All these will continue forever, yielding him consummate & unfailling happiness. Allowing these to be the feelings and views of the good man, which I presume no one will question, what must be the state of his mind were death to close his existence? Imagine the saint, fully impressed with the idea, that he should soon cease to be, and yet having lively views of the glory of God's character, of the loveliness and worth of Christ and the beauties of holiness; and how wretched must he be! Here is his treasure, something he prizes above every thing else, something on which he cannot place a value equal to its worth, which can make him completely and forever happy; but he must relinquish all hopes of enjoying it. What thought more unwelcome! Who

can tell his loss ! How could he endure the wounding reflection of being forever denied a participation of that sublime happiness of which he has tasted ? Such reflections must make him of all men most miserable. He could not endure the thought of parting with God, of being separated from his beloved Savior and never to think of their perfections—never more to love, serve and enjoy them. “O wretched man that I am ! if this be true—if I must cease to think, cease to love and cease to enjoy by ceasing to exist ! How can I be separated from the object of my love—from the only satisfying good in the universe ! Painful thought, that I must cease to be and lose such a treasure as God ! The belief of this, kills all my comforts, overwhelms my soul with grief and renders me of all men most miserable.”

Sinners ! Think not religion to be a gloomy and unprofitable thing.

Saints ! Be thankful for that gospel, which has brought “life and immortality” to light.

SHAPHAN.

*Letter from a Father to his Son,  
on the existence of God.*

VERY DEAR SON,

**G**OD, in his wise and holy providence, has brought you to that period of life in which the laws of our country permit you to leave the family, where you have been born, and received the kind and instructive offices of your parents. You are called now to act your part for yourself on the broad theatre of life. It is an important period in your life. It is a period in life perhaps more important now than ever, because it is an evil day in which there are many enticements to error and dissipation. A young person needs all the ex-

perience of old age, and the restraining hand of a kind providence, to avoid all the ways that lead down to disgrace and ruin. When I look back on my own life, and the period when I began to act for myself was not stigmatized with the error and dissipation the present is, I think it almost miraculous, and it certainly was owing to nothing but that kind providence which has always protected me, that I escaped those ways which are ruinous to our usefulness and comfort here, and our happiness hereafter. Having been young myself, and experienced all the feelings incident to your age, my observations will have the greater weight on your mind, especially they will be received as a kind effort of an anxious and affectionate Father.

I might write you some profitable thoughts respecting the choice and management of your worldly affairs, respecting the company you should keep, and what general deportment you should observe, to render yourself agreeable to the steady, sober, virtuous part of mankind. These are important objects and should suitably interest your attention.

But I feel, my dear Son, more interested in your future and eternal good. And I am happy, that while you are removed from my verbal instruction, I can communicate to you by letter, my ideas, on the important subjects which I think very much tend to this.

It is of the first importance that your heart be renewed by the spirit of God. Until this is your state, you will not enjoy those pleasures suitable for rational creatures, you will not serve your maker acceptably, nor answer the end of living, and you will be all the time unsafe, exposed constantly by the brittle



thread of life over the abyfs of destruction. Considering this of vast and infinite importance, I think it well to put you in mind of it in this place. Hereafter I shall write more fully on the subject. All my observations on doctrinal subjects, you may consider will profit you nothing without this, nay, as they enlighten your mind, your opposition of heart will be more heinous in the sight of God, and your soul will be prepared for greater misery.

You have come into active life in an age in which the holy word of God is denied. Many who do not deny its heavenly origin, disbelieve its fundamental doctrines, and do not practise agreeable to its sacred requirements. There is great danger, therefore, that you will hesitate respecting the divine inspiration of the scriptures, if not positively deny it, and that if you receive the scriptures as the word of God, your doctrinal belief will be erroneous, and inconsistent. You will therefore attend diligently to the feeble effort of a Father to instruct you into the great doctrines of Christianity.

The fundamental doctrine of religion is the existence of a God, who created us, the world in which we live, and all the things in it. This is the bottom-stone which supports the whole religious superstructure. Hence the Atheist, disliking the system of truths revealed in nature, and the word of God, and seeing he must believe them if there be a God, strikes at the root, and denies the existence of any God. You doubtless will hear much said on this subject. It will be said, There is no God: This world, and all in it come into existence by chance, or by some way, beside by a self-existent, eternal, uncreated God. I wish

you to attend, my Son, to the following chain of arguments on this important subject, and let it ever fortify your mind against any attempt to establish you on erroneous and Atheistical principles.

I cannot conceive, and I appeal to you, my Son, and to the most established Atheist, if you, or he can conceive of any other way for the existence of ourselves, the world, and all things in it beside these. They must have been created by chance, by their own creative power, by some finite being, or they are eternal and never were created, or they were created by an uncreated God. These I will take up in order.

In this world and the things in it we discover perfect order, and regularity. Search into the formation of men. Extend your views to the great planetary system, of which this earth is a part. View all the parts and appendages of this world. See the various movements of the whole, and say, if there be not system and order discoverable, and say, my Son, if these be consistent with chance. You are possessed of rational powers sufficient to show you that the very idea of chance excludes that of order and system. If we believe these things created themselves, we shall be involved in this evident absurdity that that which is not, can create. A being that creates himself must exercise creative power before he exists. I presume your conviction of this absurdity makes it unnecessary for me to say more.

You will easily see that these things were not created by any finite being. This being must have been created; and we cannot believe him to have been created by chance, or by himself, without involving ourselves in the above absurdities.

And when any will show the history of an interminable line of rational beings, and produce the improvement which we may reasonably expect from them; when they will convince any candid mind that there are not in the world itself, evidences of its having a beginning, and of its coming to an end there will be reasonable ground to doubt the existence of a God. We have no history extending farther back than about six thousand years. The most ancient of this is quite brief, and in some instances obscure. Would there not be a longer line of history, would there not have been able historians thousands and thousands of years ago, if the world were eternal, whose histories we should now have free from all brevity and obscurity? Would there not have been greater improvement than there is? Our long line of ancestors must have been very idle and stupid people if we admit the idea. Every one must be sensible he lives in a perishing dying world. The best astronomical principles will teach us the world must come to an end, that it is not eternal.

There is therefore no consistent belief respecting our own and the world's existence, but the belief that it sprung from the creative hand of an uncreated God.

This argument, my Son, establish in your mind. It is conclusive in proof of the being of a God. And this is a foundation for the most valuable and important ideas, some of which I shall suggest to you in my future letters.

Yours, &c.

PATER.

Messrs. EDITORS,

**A**S nothing is more baneful to a life of real piety and growth in grace, than the trifling

amusements and dissipated pleasures, which are but too common in the most of our towns, perhaps, it will not be unacceptable to the real friends of religion, to trace the unhappy effects of such scenes of dissipation upon the heart, in rendering it cold, and unmindful of the sweet duties of fervent devotion and benevolence, and in depicting in the countenance such follies and vanities, as plainly show the prevailing influence of sin. Dissipation and religion can never dwell long together; for he, who neglects his heart, will consequently neglect his secret prayers, and soon obliterate the soul-delighting remembrance of his God. Retirement and devotion easily mingle their joys; and the Christian in his closet, away from the entangling snares of a delusive world, mounts on the wings of faith, and, forgetting all earthly vanities, soars away to the throne of God, to contemplate the unspeakable glories of the Lamb, slain from the foundation of the world, while he prostrates himself before him, in the most humble adoration. The truth of these remarks appears to have been confirmed, in the following anecdote of an amiable young Lady, extracted from the writings of Lavater.—“A noble, amiable, and innocent young Lady, who had been educated principally in the country, saw her face in the glass as she passed it with a candle in her hand, retiring from evening prayers, and having just laid down her bible. Her eyes were cast to the ground, with inexpressible modesty, at the sight of her own image. She passed the winter in town, surrounded by adorers, hurried away by dissipation, and plunged in trifling amusements. She forgot her bible and her devotion.

'In the beginning of spring she returned to her country-seat, her chamber, and the table on which the bible lay. Again she had the candle in her hand, and again saw herself in the glass. She turned pale, put down the candle, retreated to a sofa, and fell on her knees: "O God! I no longer know my own face. How am I degraded! My follies and vanities are all written in my countenance. Wherefore have they been neglected, illegible, to this instant? O come and expel, come and utterly efface them, mild tranquillity, sweet devotion, and ye gentle cares of benevolent love!"

AMANA.

### Religious Intelligence.

*Extract of a letter from one of the Connecticut Missionaries, dated COOPERSTOWN, Oct. 20, 1801.*

"NOTWITHSTANDING all the difficulties which attend my Missionary business, I find myself supported and encouraged, by considering the excellency of the cause,—the all-seeing eye of that God whose cause it is,—and that the desires and prayers of all Christian friends attend me and are united in my success. The promise, "Lo I am with you always, even unto the end of the world," is extensive and animating. Good Missionaries may plead it for themselves, and the people of God may plead it for them. I hope to be so faithful as to share a part of this promise, tho' unworthy of the blessing contained in it.

"I have already visited, in my Missionary tour, many settlements in the counties of Delaware and Otsego; and have uniformly found a very friendly reception among the people where I have labored; a general readiness to hear the

word, and in many places a strong desire after spiritual nourishment. Could the good people of Connecticut behold the attention, the gratitude and the joy expressed in the countenances and language of those who assemble to hear sermons and religious conversation, they would not consider their annual contributions as money spent in vain. In many places which I have visited, where the attention was special the last year, I have found great engagedness in religion. The sentiment is often expressed by the people whom I have visited, and expressed with every mark of gratitude, 'that the Missionary business is the most benevolent and glorious that was ever undertaken in America.' May the Lord give me grace to be faithful."

### MISSIONARIES.

The Rev. *Jeremiah Hallock* lately returned from a mission of 4 months to the upper part of Vermont.

The beginning of December, Mr. *Hezekiah May* returned from a mission of a few weeks to the western counties of New-York.

About the 20th December, Mr. *James W. Woodward* entered on a mission to Black River and parts adjacent. And about the same time, it is supposed the Rev. *Soloman Morgan* commenced a missionary tour of a few weeks to the northern counties in Vermont.

All the Missionaries continue to write that the call for missionary labors is great, and that in many places they have reason to hope their labors are attended with a divine blessing.

### ORDINATION.

On Wednesday December 22d, 1801, the Rev. Andrew Yates was ordained as colleague pastor with the Rev. Eliphalet Williams, D. D. of East-Hartford. The Rev.

